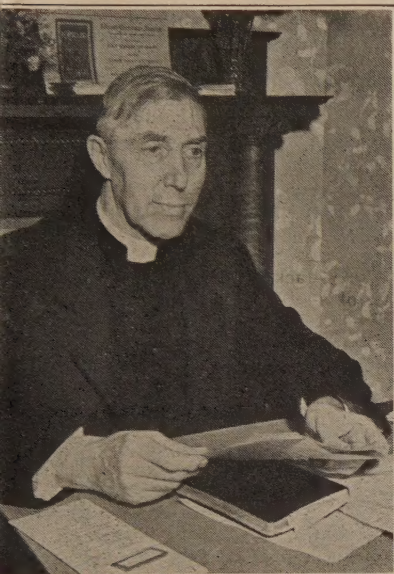


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



The Reconversion of the Church

The series of articles which THE LIVING CHURCH is publishing under the title, The Reconversion of the Church, deals with subjects of vital importance in the fulfilment of the Church's responsibility as the agency through which God's purpose for mankind is to be achieved. A reading of the various manuscripts assures me that these articles will make a real contribution to the life and work of the Church. This does not mean that I am in entire agreement with everything contained in them. If that were so I should have serious doubts as to their value. They do however call attention to matters of

great concern to everyone interested in the contribution which the Church should be making to the problems of our age. They point out the need for greater effectiveness in the performance of the Church's mission of the world. The title "Reconversion" does not imply that the Church of today is apostate, or even that it is inferior in effectiveness to the Church of the past. It does imply however that the problems of the present age are not only different from those of the past, but also in many respects more complicated and much vaster in their scale than those which confronted former generations. The weapons of our warfare therefore must be revised and improved. If they are to be mighty through God for the casting down of the powers of evil, we must pray to God for a greater measure of the guidance and power of the Holy Spirit. If this series of articles awakens us to this imperative need, they will have served a most useful purpose.

W. S. George Tucker

Presiding Bishop.

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"Judgment at the House of God"

TO THE EDITOR: The statement in your March 4th issue signed by 100 chaplains has at least one more signature, and Fr. Dubois has another supporter for his statements and recommendations in his article "Judgment at the House of God. His description of the situation needs no qualification."

I was the chaplain of the medical battalion of an infantry division for eight months fighting and I saw hundreds of wounded men brought into the clearing station. It was terrible to find that the majority of them were Christians only in a very superficial way. Their spiritual reserve was nonexistent or practically so, and their ignorance of God and what He could do for them was appalling. They wanted and needed help although they didn't know what to expect when I approached them. God grant that my efforts helped them, but how much better it would have been if they had something to start with over and above their physical strength.

I too, Fr. Dubois, have prepared for Holy Communion after notifying Episcopalians in the vicinity of the time and place of the celebration only to wait in vain for a single witness. I have been unable to celebrate on some Sundays and Holy Days for lack of a witness—lack of a witness being present, no lack of an Episcopalian in the neighborhood.

Every chaplain has had wonderful and gratifying experiences. I could write an article which would cause people to believe that our Churchmen in the army were most anxious to follow the teachings of the Church. But such an article would be made up of all the very few incidents of loyal Churchmanship which I have seen in nearly two years and it would be a short article.

I say Amen, Amen, to Fr. Dubois' statement that "if we would profit . . . [we must have] the deep determination to teach our people *duty* instead of *inclination* and to instruct them in the Faith of the Holy Catholic Church of Our Lord and Saviour Jesus Christ as it has come to us in the Prayer Book."

(Chaplain) SAMUEL H. N. ELLIOTT, USA.
Germany.

Sunday Schools

TO THE EDITOR: Apropos of the discussions of Sunday schools generally which appear in your columns, might a meritorious layman be permitted to add a word? It appears to me that the necessary qualification

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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What's the other thing we ought to do
this Christmas?

FOR the last four years, the Christmas phrase "Peace on earth, good will to man" has had a pretty hollow, bitter ring.

This year, it won't.

And surely, one thing each of us will want to do this Christmas is to give thanks that peace has finally come to us—both peace—and victory.

One other thing we ought to do:

In our giving, this year, let's choose—first—the kind of gift that helped to bring us peace and victory and will now help us to enjoy them.

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Give the finest gift of all — VICTORY BONDS!

The Living Church

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Sunday school teacher are these: He first be converted (and I mean converted!) to the Christian religion; he must be converted; and he must be converted in the Bible!

Unless a Sunday school teacher believes the Christian religion is the most important thing in the world, he will have no success in teaching it. Is not the trouble of our churches, nowadays, that a large percentage of the members (and teachers) have never been really converted? I know of many old-fashioned, but I challenge any successful contradiction.

Let teachers know that if we do not thoroughly know our subject, and want to teach when it is no use trying to teach. Why not be interested in religion?

REGINALD W. MARTIN.

Windsor, Ark.

Merchant Marine Chaplains

TO THE EDITOR: Will you lend a hand by the publication of this letter to those who are dismayed at the news that by directive of the War Shipping Administration the chaplaincy of the Merchant Marine Corps is to be abolished on January 1, 1945?

Here in San Mateo we have a cadet basic school of the Merchant Marine. The response of the cadets to the ministrations of the chaplains at the school has been remarkable. In the absence of a Protestant chaplain I took service at the school several weeks ago, and was greeted by a very large congregation, enthusiastic and interested. Through the ministrations of the chaplain (until late September, the Rev. Clinton Jones of the diocese of Connecticut) many boys have been baptized and presented for confirmation and large numbers have made their communions regularly. The Roman Catholic chaplain has had a similar experience.

The reason given for the abolition of the chaplaincy is economy. The question remains as to why Merchant Marine cadets should be denied the privileges and opportunities of religious lines that are offered to cadets for Army and Navy.

Those of us who have seen the Merchant Marine schools in action know the shortsightedness of this decision. A flood of letters from Churchmen everywhere will perhaps bring about a change of mind. Address your protest to Commodore Telfair Knight, War Shipping Administration, Washington, D. C.

(Rev.) JOHN M. KRUMM.

San Mateo, Calif.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

The Creed in the Liturgy

TO THE EDITOR: I suggest that the affirmations of the Nicene Creed should be restored in the Prayer Book to the "We" form of the original Greek Symbol. This Creed is the great liturgical declaration of faith. It is professed corporately, after the reading of the Gospel, by the assembled company of a community of Christians before their altar. It is the voice of the Church, the continuing body of Our Lord's social humanity, speaking with a common intention.

The so-called Apostles' Creed of the Choir Offices, so far as I know, has always been phrased in the first person singular. And this is proper to its function. For this Creed is the Profession of Faith of a catechumen prior to his Baptism. It is the reply of one who has been under a preliminary instruction when he comes forward to a minister of the Church to receive this first Sacrament. He therefore makes the affirmations of this Creed as one still in the individualistic and atomistic status of a socially disorganized (i.e. fallen) natural world. Therefore, he may not yet say "We" in a Christian sense. He is still to be incorporated into the divine community. He may reply only—as one from the outside giving evidence of his readiness for admission—"I believe."

The Apostles' Creed appears in the Choir Offices of Matins and Vespers. But here it has been treated traditionally as a private devotion and has been said largely in silence. Said thus, as it still is in many an English parish, it remains a kind of private recollection of individual Baptismal affirmations. It is not a corporate affirmation of the Faith by a worshipping community in the sense that the Nicene Symbol ought to be.

It would be well if this distinction between corporate and individual affirmations could be further emphasized by again having the Apostles' Creed said silently in our Choir Offices, the officiant merely giving the traditional audible phrases signifying its beginning and ending for the guidance of the congregation. The Baptismal Creed would then be restored to its function in the Offices as a moment of silent personal meditation on the truths of the Faith.


Incidentally, it is only at the close of the Nicene Creed in the Liturgy that the Sign of the Cross is traditionally directed. This Sign is a corporate political gesture. It is a gesture of full allegiance to a peculiar social movement, to the spread and growth of the body of our Lord's humanity.

The nearest analogy we have today to this Christian Sign is the clenched fist of the Communists. This latter social sign expresses an analogous, though not so profound or far-reaching, purpose and intention. Therefore, the Sign of the Cross may be used only by those who are initiated into the corporate body which is the organ of the Christian attack upon the world. It should be used only by those who have the right to affirm together the "We believe" of the Liturgical Creed. It is *not* properly used, therefore, at the close of the "I believe" of the Creed of the Catechumens.

The Anglican communion has unfortunately continued the Latin corruption and has changed the "We" of the Oecumenical Council of Nicea to the "I" of the Roman Baptismal formula. An effective way to reemphasize the social corporateness of Christianity, a truth now receiving a new and highly necessary attention, would be to restore the original Nicene "We believe" to our Anglican Liturgy, together with a rubrical direction for the Sign of our Christian corporate allegiance to a progressive social purpose.

(Rev.) F. HASTINGS SMYTH,
Superior, S.C.C.

Cambridge, Mass.




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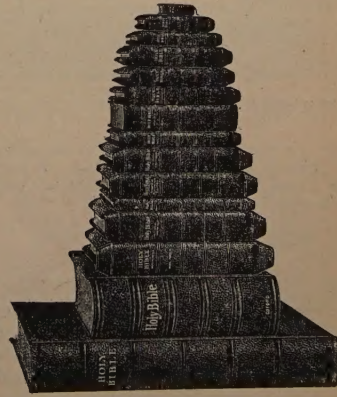
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Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Individual Achievements

IN THE present emphasis upon *activity* as the way of learning, the surprising thing is that no published system has made any all-out attempt to provide a truly activity-centered scheme. We have talked of courses that variously claimed to be Bible-centered, Church-centered, child-centered, experience-centered, and Christ-centered. But none, to our knowledge, has fully tried to arrange a course of teaching items which should serve as a guide for a well-rounded curriculum of activity.

Over 20 years ago the "Winnetka Plan" started secular teachers on a new line. They proposed that the traditional teaching methods of the classroom did not allow for individual variations, and did not train for life. It was proposed that tasks be set with these as guiding principles:

1. Assignments should be done alone, at the pupil's own pace and in his own way. He was to be required simply to do certain minimum things, and more if he desired, by a certain date. Some might be done in class, but more of them were suited to creative work done at other times. The assignment was given in writing.

2. When returned to the teacher for credit, the task was either acceptable or was returned for further work. Degrees of partial success with a corresponding mark awarded were thus completely ruled out. There was thereby introduced an ideal of workmanship foreign to our school outlook—the demand for perfection.

3. Originality and special research were encouraged because the teacher had time for individual instruction, as the pupils came for advice in carrying out their assignments.

In practice, this means that teaching is partly by the group or class method, as at present, and partly by individual guidance, done at the pupil's own pace. The key word is no longer *Activity* or even *Experience*, but *Achievement*. That is, you are led to accomplish something, and in so doing to learn.

APPLIED TO CHURCH SCHOOL

An ingenious teacher noted that her pupils who were Boy Scouts or Girl Scouts were doing all sorts of extra things, in many areas of expression, for extra awards. She tried at first to invent single activities in Church terms for her children to do, and make it a matter of award. After a season of experimenting, a list of activities was devised, and the pupils began an "Achievement Note Book."

Under five sections, tasks were outlined, given to the children in the form of short typed lists. These sections, with typical

requirements under each, are given below. Since they differed in difficulty, a score was given for each, to encourage the pupil to attempt it.

1. Memorizing: O Sion Haste, verses; Rise up O Men of God, 3 verses; Psalms 42, 23, 121, etc. Bible passages: I Cor. 13, St. John 4:7-10, etc. Certain collects, parts of catechism, etc. (Score 2 to 10 each.)

2. Construction Work: Make a wooden cross; find ten clippings of some mission field and paste on card; make model of church. (Score set according to difficulty.)

3. Home Work: Bible reading (complete week, month, etc.); read *Ben Hur*, life of Livingston, etc. Arrange a prayer corner.

4. Worship: Report on four sermons; worship in church sitting with parents one full month; made a calendar of intercession; make one's Communion a certain number of Sundays, etc.

5. Exploration Reports: Find the corner stone, and copy all the lettering; same for altar, pulpit, any other local memorials. Go through every page where the Lord's Prayer is printed. When will Easter come in 1959? What is the First Lesson at Morning Prayer on Septuagesima? (Two each.)

Half-sized ring note-books were used, with the typed assignments inserted in front. The class would assemble for the usual lesson, at which the teacher was able to secure unusually close attention, since all were eager to get at their Achievements. Lesson over, the Achievement Note-books were given out, and the pupils would scatter over the parish house and church for exploration or study. The teacher stayed in her room to answer problems and receive reports. As interest in the scheme mounted, the pupils came early, often did work on weekdays.

A card-board showed the names of all, with their score for work done. The plan spread to several classes, of ages about 10 to 14. It inspired a lot of extra work by alert pupils who ordinarily do not find enough in the regular class lessons. It gave the teachers opportunity to develop special projects with individuals, with the resulting personal conferences.

The weakness lay in the fact that only one teacher invented it. A long period of experimenting, with the inventive help of a number of leaders in many parishes, would have produced a more finished method. But this teacher is on the right track for a kind of supplementary work that is much needed. It would work in the smallest churches, where the lone child has no others of his age to form a class. Does the foregoing kindle the imagination of any one to try it out, in his own way, further?

Write Dean Hoag, 508 S. Farwell St., Eau Claire, Wis., about your teaching problems.

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FIRST SUNDAY IN ADVENT

GENERAL



COMING AND GOING: *Conferees with leading Japanese Christian leaders return to America by Air Transport Command plane (left), landing at Hamilton Field, Calif. Left to right they are: Dr. Douglas Horton, chairman, American Committee of the World Council of Churches; Bishop James C. Baker, chairman, International Missionary Council; Dr. Luman J. Shafer, chairman, Japan Committee of the Foreign Missions Conference of North America; Dr. Walter W. Van*

Kirk, secretary, department of international justice and good will of the Federal Council of Churches. To investigate the religious situation in Germany, Bishop G. Bromley Oxnam of the Methodist Church, president of the Federal Council (left), and Bishop Sherrill of Massachusetts, chairman of the General Commission on Army and Navy Chaplains, leave (right) by plane for a two-week stay in Europe (see below). Dr. Van Kirk's report of the trip to Japan appears on page 14.

RNS.

DISCIPLINE

General Elliott Roosevelt Barred From Vestry

Bishop Manning of New York has informed the vestry of St. James' Church, Hyde Park, N. Y., that Gen. Elliott Roosevelt, who was elected a vestryman at a meeting of the vestry of the parish on November 13th, cannot serve. When asked for a formal statement on the subject, Bishop Manning said: "I have officially notified the vestry of St. James' Church, Hyde Park, that Gen. Elliott Roosevelt is not in good standing with the Church and, therefore, is not eligible for the office of vestryman. I had heard something about it until I received a letter from some one who had read it in the *Highways* [a daily paper]. I then once took the matter up with the vestry and notified them officially that Gen. Elliott Roosevelt cannot serve in that capacity."

President Roosevelt was a member of the vestry of St. James' Church for 35 years, and for many years senior warden, an office he held at the time of his death. His present senior warden, Edmund Pennington Rogers, who succeeded President Roosevelt, stated that he thought the

vestry certainly "would not go against Bishop Manning."

General Roosevelt has been twice divorced and twice remarried.

GERMANY

Bishop Sherrill on Visit

Bishop Sherrill of Massachusetts and Bishop G. Bromley Oxnam, president of the Federal Council of Churches, flew to Germany November 23d to study the religious situation there. In Germany they will be joined by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, who is already in Europe with a group representing the American section of the Lutheran World Convention.

During their two-week stay in Germany, the delegation will survey the needs of non-Roman Churches and study the new forces emerging in Germany. Conferences will be held with German Church leaders on reestablishing relations with Churches in America. The delegation plans also to confer with General Dwight Eisenhower and other occupation authorities on problems of relief and reconstruction.

The delegation is sponsored by the Federal Council, and will report to that body.

Bishops Sherrill and Oxnam went first to Paris, where they met Dr. Samuel McCrea Cavert, general secretary of the Federal Council who is now on leave working with the World Council of Churches.

The delegation will spend a day in Geneva, meeting with the World Council's Department of Reconstruction and Inter-church Aid.

THANKSGIVING DAY

Bishop Manning Preaches on Atomic vs. Spiritual Power

By ELIZABETH MCCracken

To New Yorkers, as to other Americans, Thanksgiving Day was celebrated with special rejoicing. More men, women, and children "assembled in their several places of worship" than at any time since 1941 excepting always V-E and V-J Days. For a little while the problems of peace were forgotten in returning thanks to God that war had ended; but not for long.

The sermons in New York churches all stressed the need of religion in the whole world today. Bishop Manning, who preached in the Cathedral of St. John the Divine, took for his subject, "Thanksgiv-

ing Day in this Atomic World." The Bishop said in part:

"The world must now find the way to live in peace, or face unthinkable destruction. Many measures for the prevention of atomic war are proposed, chief among them the United Nations Organization to which we must all give our utmost support. But there is strangely little mention of the one power in which lies the hope of mankind—the power of Jesus Christ the Son of God.

"On this Thanksgiving Day I want to state, briefly and simply, the facts which this present world situation brings before us. The first fact is that this mighty elemental power [atomic energy], now unleashed, comes from God. It holds untold possibilities for good. Its discovery ought to have filled the world with thanksgiving. Instead, it has filled the world with fear. Why? Because of the evil that is in man. . . . The second fact is that atomic war can be prevented only by the ending of all war. . . . The third fact—and the mightiest fact of all—is that there is one power, and one only, which is great enough to bring this change in the life of the world—the power of Jesus Christ the Eternal Son of God, the Redeemer and Saviour of mankind, 'the same yesterday, and today, and forever.' Where is there any other who has this power? . . .

"What the world now needs to hear is not the complacent commendation of the Golden Rule or the Sermon on the Mount, which we hear so often, as though man in his own strength is able to attain those ideals. . . . What the world now needs is the preaching of the Lord Christ Himself. . . . Our place, all of us—scientists, military men, statesmen, business men, labor men—our place, all of us, in His Presence, is on our knees with the prayer of that man in the Gospel who came to Him, 'Lord, I believe, help thou my unbelief.' . . . May the Christian Church throughout the world more powerfully fulfil its mission, and may we all as Christians more faithfully do our duty to bring men to the knowledge and the love of Christ."

Bishop of Derby Asks Thanksgiving For Creation and Redemption

The Lord Bishop of Derby, the Rt. Rev. Dr. A. E. J. Rawlinson, was the preacher at the Choral Eucharist in St. Luke's Church, Evanston, which was the principal service of the day for the north side parishes of Chicago. Bishop Conkling of Chicago and clergy of neighboring parishes were in the sanctuary, while the church was filled with people come to hear Dr. Rawlinson and make their holiday Communion.

Using as his text Psalm 107: 21-22, "O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men! That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness," Dr. Rawlinson said, "The impulse to give thanks to God is inherent in all religions which recognize man's dependence on a power higher than himself.

Thanksgiving is not specifically Christian, but Christianity fulfills the impulse on the highest levels, for Christian thanksgiving is not only the giving of thanks for creation but for redemption through our Lord Jesus Christ."

Associating the Eucharist etymologically with the "sacrifice of thanksgiving" of the psalm, he continued, "The symbols of the Sacrament become the expressions of thanksgiving . . . but they also have a significance realized in the Cross, which is at the heart of our religion—the cross of uttermost evil, and anguish, and suffering and sorrow. . . . Out of that anguish redemption is born. It becomes the cross of glory because of the passion and resurrection. In gratitude and in the power of His victorious cross and passion, we must be ready to break our bodies and give our lives in His service."

The Bishop earlier in his sermon, in referring to the universal thanksgiving for victory, said, "It has been said that war settles nothing; but it does settle something—it means that we have not been conquered. There must be thanks in our hearts for the victory that has been granted. . . . But there are things for which we may not give thanks to God, things that are contrary to the will of God. I am speaking of what is happening on the continent of Europe and in Asia today."

Westminster Abbey Service Addressed by Archbishop

Three thousand Americans in Britain attended special Thanksgiving Day services for United States servicemen at Westminster Abbey at which the sermon was preached by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, Religious News Service was advised by wireless.

After the reading of President Truman's Thanksgiving Day proclamation by United States Ambassador John G. Winant, Dr. Fisher told the Westminster congregation that "a great and tragic enterprise has brought you and millions of your countrymen to Britain to stand in defense of justice."

"In this uneasy aftermath of war," he added, "and in the slow quest of peace, with the clash of divers purposes and interests and in the discovery of stupendous powers of destruction, we have to remember the cause for which we fought."

Celebrations sponsored by the *Daily Telegraph* in aid of the American Memorial Chapel at St. Paul's Cathedral brought an overflow audience to the Royal Albert Hall in London, where a program of music arranged by the American and British Commonwealth Association was presented by distinguished musicians.

RELIEF

Support Urged for Next Clothing Drive

The National Council has sent out a notice urging that members of the Church be prepared for coöperation in the second clothing collection to begin January 7 and

continue through January 31, 1946. Plans have been outlined by Henry J. Kaiser, national chairman of the United Nations Clothing Collection. The second clothing campaign, which President Truman asked Mr. Kaiser to lead, will be known as the Victory Clothing Collection. The goal is 100,000,000 garments, with additional shoes and bedding.

Presiding Bishop Tucker is again member of the national committee.

Clothing gathered in the Victory Clothing Collection will be shipped for free distribution to needy and destitute in liberated Europe, the Philippines, and the Far East. UNRRA will be in charge of shipping.

Official Agencies to Distribute Church Relief Supplies

Official relief agencies in France and Holland have agreed to help distribute supplies collected by churches for these countries, it was announced by Eldon Burke, who has been charged with making arrangements in these countries for relief from the World Council of Churches and the Church Committee for Overseas Relief and Reconstruction.

According to Religious News Service Mr. Burke said that *Entr'aide*, the official French relief agency, and *Hark*, the comparable organization in Holland, have pledged to pay shipment on goods to Europe and to distribute them to Church groups in the respective countries, who will then give them to the people under the agencies' supervision, to avoid duplication.

This agreement has been drawn up on broad enough lines so that the "Church groups" can include Roman Catholics and Jews, he said.

Mr. Burke, who is head of the European relief work of the American Brethren Service Committee, stated that *Cimade*, the relief-evangelization organization of French Protestant youth groups, will probably distribute the goods in France. *Cimade* is now choosing 20 places where the distribution will be made on the basis of need.

Four trucks are being purchased for the Churches' material relief program in these areas, Mr. Burke said. These will work as a unit with the Friends Ambulance unit, already in the field.

The distribution plans apply both to Christmas gift packages donated by American Church members and to later material relief which will be channeled through the new division of the World Council of Churches.

WRCB Blames Army For Restrictions

Germany and Japan are the only two nations to which relief definitely cannot be sent by private groups, no matter who are the sponsors.

James Brunot, executive director of the President's War Relief Control Board which must grant permission for all foreign relief activities, according to Religious News Service, said that Italy long since

been getting aid from private sources, that it likely will be a long time before state aid can be sent to Germany and Japan.

When asked whether or not it was true that three Church groups had been denied permission to send relief goods to Germany, a spokesman for WRCB replied that the report was true and said that any other groups also had been denied a permission.

He blamed the Army, saying that the Civil Affairs section of the War Department absolutely refuses to hear of handing private relief for Germans and Japanese unless "someone higher up" orders it. An Army spokesman pointed out that communications are being permitted to Germans by persons outside the country.

The Army itself, of course, is feeding Germans to prevent starvation and bloodshed and to bring democracy to the conquered nation.

ARMED FORCES

Chaplain Decorated

Col. Edwin R. Carter jr., of Richmond, Va., was recently given the Croix de Guerre at ceremonies held at Napoleon's Tomb, Paris. Colonel Carter is a chaplain in the United States Army. He has been active in the European theater since 1942, serving first with the staff of Chaplains at headquarters of the U.S. With the invasion of France he went to the continent and has been stationed at Paris, supervising chaplains' work there in the area of advance. With the dissolution of SHAEF he is to be stationed at Heidelberg in occupied Germany.

Chaplain Carter is rector of St. Luke's Church, South Richmond, from which he is on leave for military duty.

Chaplain Matthew H. Imrie, major, U.S., by direction of the President, has been awarded the Legion of Merit "for exceptionally meritorious conduct in the performance of outstanding services," according to word received by his mother in Weymouth, Mass.

When war was declared, Chaplain Imrie entered the Army from Christ Church, Astoria, C. Z., and served with the 808th Central Postal Directory, 86th Regiment. In January, 1943, he was critically injured and burned in a plane crash that occurred in the course of duty. He was hospitalized in Australia and the United States, and on recovery served as instructor at the Chaplains School, Cambridge, Mass. Since then, he has been serving as chaplain with the United States Engineers at Santa Fe, N. M. His service in the Pacific totaled 18 months, mostly at Bougainville.

Chapel Dedicated

At the recent dedicatory ceremonies for the opening of a new Army chapel at the General Hospital, Honolulu, Island of Oahu, Bishop Kennedy of Honolulu (Chaplain (Capt.) John G. Shirley) was on the program. Chaplain (Col.) J. J. Cohee, chief of chaplains' section, Middle Pacific Area, gave the main address

at the ceremony and stated that "this is the first chapel to be dedicated in this Middle Pacific Area since the cessation of hostilities—the first peace-time chapel."

Col. A. L. Tynes, Medical Corps, the commanding officer of the hospital, was master of ceremonies and requested Bishop Kennedy to address the 600 distinguished guests, officers, nurses, enlisted personnel, and patients assembled. Greetings were extended also by Brig. Gen. John M. Willis, surgeon general of the Middle Pacific Area, a loyal Churchman whose late father was rector of Nelson Parish in West Virginia for many years. The dedicatory prayer was said by Chaplain Shirley.

After the ceremony the new chapel was thrown open for inspection by all those present, during which time Sgt. Henry Taylor, a communicant of St. Paul's Church, Concord, N. H., played the chapel organ.



RNS.

BIBLE READING: *The World Wide Bible Reading observance, Thanksgiving to Christmas, was inaugurated in Washington with the presentation of a Bible to President Truman by Dr. J. Chapman Bradley (right), secretary of the American Bible Society. In the center is Dr. Edgar C. Powers of Baltimore, secretary of the Maryland Bible Society.*

SOCIAL ACTION

Resolutions on Military Training And Atomic Energy Control

Two resolutions pertaining to compulsory military education and an atomic armaments race were recently passed by the department of social service of the diocese of Massachusetts, with the latter resolution receiving the unanimous approval of the Massachusetts Clerical Association of the 240 clergy of the diocese.

Saying that President Truman's proposals for universal military training "appear to run counter to the fact that our foreign policy is committed to the support of the UNO" and that "the discovery of the

use of atomic energy has led even military experts to question the value" of such training, the department resolved, "That Congress establish a civilian commission comprising leaders in education, business, industry, labor, and public life who with the aid of military advisors should make a survey of what . . . would be the best over-all plan for the security not only of the United States, but of all mankind from war in the future."

The association in turn resolved: "That . . . we urge that the President . . . immediately invite the governments of Great Britain and the Soviet Union to a conference to prevent a competitive armament race, to plan international control of mankind's most devastating weapon, and jointly to utilize international machinery to make available to all people the peacetime benefits of atomic energy."

The association further resolved that a domestic policy in accord with the international system be established by the President and Congress "providing for scientific freedom and a peace-time utilization of atomic energy in the interests of the people as a whole."

Armament Control Asked

International agreement on reduction and regulation of armaments, the fixing of military quotas, and the abolition of peacetime compulsory military training, was urged by the Federal Council of Churches, according to Religious News Service.

The Council's executive committee called upon the United States Government to instruct delegates in both the General Assembly and the Security Council of the United Nations to seek these objectives "promptly."

"This is necessary," it warned, "to prevent a race in armaments whose end might well be the destruction of civilization and possibly of mankind itself."

It was suggested by the Council that a civilian commission, with technical advisers from the military services and other branches of the government, make a comprehensive survey of all aspects of national defense. This commission, the Council proposed, should make recommendations "consistent with the expressed desire of the nation to seek security through international coöperation."

"The world stands in need of a great venture in faith," the Council said. "Let us do nothing to hinder the development of that confidence and trust among the nations which alone will enable us to win and to preserve peace."

Universal Training Action Delayed

Indications are that the House of Representatives will not vote on President Truman's proposals for universal compulsory military training before the Christmas recess.

After Senate Majority Leader Alben Barkley (D., Ky.) and Speaker of the House Sam Rayburn (D., Texas) came away from their weekly conference with the President, they listed a number of pieces of "must" legislation for their col-

leagues before the recess. Noticeably absent was the training legislation.

Asked about it, both leaders pointed out that the legislation is still in committee and likely will not emerge in time for action before Christmas.

The fact is, according to Larston D. Farrar, Washington correspondent for Religious News Service, the longer this legislation is not acted upon, the less its chance to be passed. The House of Representatives, is in a mood to forget all about the proposal for many, many months.

Labor and Management

Booklet Distributed

A volume entitled "Management and Labor, Their Mutual Responsibilities," has been issued by the National Council. Its contents summarize discussions at the seventh annual Bishops' Conference on Capital and Labor, held at the College of Preachers at Washington Cathedral.

Copies of the report were given delegates attending President Truman's Labor-Management Conference in Washington.

Delinquency Combated

One of the most effective factors in the battle against juvenile delinquency in Detroit is the Big Brother Movement, which in recent years has been commended many times by the courts and various official groups for its excellent service. The Rev. Edgar A. Lucas, of the staff of the Detroit Episcopal City Mission, is the Big Brother worker for the diocese of Michigan, and part of his responsibility is the Boys' Republic, famous for many years under the name of the Ford Republic, where a practical rehabilitation program is carried on successfully.

For three successive years, Mr. Lucas has prepared and presented for confirmation a class of teen-age boys from the Republic, each class larger than the one before. The latest confirmation service for this group was held on Monday afternoon, November 19th, in St. Paul's Cathedral. The class presented by Mr. Lucas consisted of 19 boys, and they were confirmed by Bishop Aldrich, Coadjutor of Michigan. Mr. Lucas had baptized nine of the boys.

FEDERAL COUNCIL

Special Spring Meeting

The Federal Council of Churches will hold a special meeting of its total membership next spring, according to plans approved by the executive committee at New York, to deal with some of the most urgent needs of the postwar period.

Federal Council officials feel that, in view of the crucial world situation, a meeting should be held to consider problems of world order, evangelism, community tensions, foreign relief, and returning service personnel.

The regular biennial meeting of the Federal Council is not scheduled until November of 1946.

JAPAN

Three Churches Left in Tokyo

Out of 24 Anglican churches in Tokyo and its suburbs before the war, only three remain, two in the suburbs and one, the Mejiro, in the city. All others were burned. This information reached the National Council through Bishop Binsted, now in Japan, who learned it from an American friend who discovered the one remaining city church recently and wrote the Bishop, "It is now being used as the pro-cathedral. It was untouched by the war, and it looked so much like home that after seeing it I was homesick for the rest of the day, and I mean homesick to the point of physical illness."

KOREA

Anglican Clergy Celebrate Solemn Eucharist

By Sgt. JOHN G. MILLS, USA.

Sunday, October 28th, was a red letter day for American and allied forces in Seoul, Korea. Anglican priests from all parts of Korea assembled at the magnificent Cathedral of St. Mary and St. Nicholas in Seoul for a solemn high celebration of the Holy Eucharist in thanksgiving for the peace of the world. Special guests of honor were all Episcopalians with the United States armed forces in Korea and a cordial invitation was extended generally to all Christians to attend. The Rev. Moses Yun, acting vicar general of the Anglican Church in Korea, was the celebrant, assisted by the Rev. Paul Kim as deacon and the Rev. Timothy Cho as subdeacon. Nine other Korean priests and five acolytes were in assistance in the sanctuary.

Worshippers entering the great central door of the cathedral found themselves awed by the atmosphere of grandeur within. Down the long vista of the nave their vision was directed to the high altar where the six office lights were burning and other candles flickered at the entrance to the sanctuary, where potted palms had been well placed. The solemn procession of celebrant and clergy passed from the sacristy into the church to the strains of Handel's *Largo* on the organ, and at the entrance of the celebrant into the sanctuary, the congregation began the hymn "Holy, Holy, Holy" sung in both English and Korean simultaneously. The Mass was sung in Korean to the setting of the *Missa de Angelis* and the Korean congregation themselves led in the responses with one accord. The whole service seemed an epitome of the best Anglican Catholic tradition and more than one soldier was heard to remark that this was the most stirring worship experience of his army career.

After the Holy Eucharist, a reception was held in the cathedral close, which was gaily decorated with the flags of the Allied Nations. Presentations were made on behalf of the Korean congregation to Lt.

Gen. John R. Hodge, commander of the United States armed forces in Korea, and to Maj. Gen. Archibald V. Arnold, military governor of Korea. The speech of welcome to the American and Allied Forces was made in Korean by Fr. Yun and ably rendered in English by Fr. Paul Kim. A musical program followed, highlighted by an overture by a Korean orchestra and a piano solo by Sgt. George Jepsen, brilliant young American pianist at present serving with the military government headquarters in Seoul.

CHINA

Rev. Stephen W. Green Serving With Marine Corps

The Rev. Stephen W. Green, for many years a missionary in China, and since 1933 principal of Mahan School, Yangchow, is now serving as a captain in the Marine Corps Intelligence.

In writing to an old friend in this country, the Rev. Leslie L. Fairfield, he states, "I am now back on old stamping grounds in Tsingtao (former German colony in Shantung). I hope some day soon to visit Shanghai and just possibly Yangchow. Officers and men have been interested in China, many of them also interested in hearing of missionary work. Although not a chaplain, perhaps because of that, I have had many opportunities for individual personal religious contacts."

INTERCHURCH

Canterbury Presents Lambeth Cross to Norwegian Primate

Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church, was presented a Lambeth Cross by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. The ceremony took place at a Nikaen Club luncheon in London, according to Religious News Service.

The award, conferred on Church and lay leaders for furthering understanding and closer relationships between their communions and Anglicans, has previously been given to Archbishop Germanos of Greece, Bishop Brilioth of Sweden, and Prof. Hamilcar Alivisatos of Greece.

ORTHODOX

90 Students Enrolled At Russian Seminary

Ninety students, ranging in age from 22 to 62 years, are enrolled at present in the Russian Orthodox Theological Institute located at historic Novodevichi Monastery in Moscow.

Archpresbyter Tikhon Dimitryevich Popov, rector of the institute, according to Religious News Service, said all the students had previously attended theological seminaries, or had received private instruction. The minimum entrance age is 18,

candidates must have completed secondary education and must pass an entrance theological test.

Many more students have applied for admission," Fr. Tikhon stated, "but it is possible to accommodate them at present. Soon, however, the Institute may move to a building of the former Moscow Theological Academy in Zagorsk, which the authorities have handed over to the church, and where there would be room for 600 to 800 students."

A graduate of Kiev Theological Academy, Fr. Tikhon was formerly dean of Pechor Cathedral. His staff includes 15 full-time teachers and professors as well as a large group of lecturers.

Ecumenical Patriarch Reported Dead

Ecumenical Patriarch Benjamin of Constantinople, who ranks as "first among equals" of all Eastern Orthodox patriarchs, is reported to have died at the age of 75. No further details are available, according to advices received by Religious News Service from Rome.

Greek Orthodox Church authorities in New York declared that Patriarch Benjamin's death was announced in the Greek language press, but no official confirmation has been received from Istanbul.)

There has been no direct news concerning the Ecumenical Patriarch since early November when Exarch Stefan, head of the Bulgarian Orthodox Church, accompanied by the Bulgarian minister in Turkey, paid an official visit to Istanbul to confer decorations on the Patriarch and other members of the Ecumenical Synod who signed recent decrees restoring communion to the former schismatic Bulgarian Church.

Born in Adramition, Asia Minor, in 1870, Patriarch Benjamin had been head of the mother Church of all Orthodox churches since 1936. He was educated at the theological school of Halki, Constantinople, and was, successively, dean of the Ecumenical Patriarchate and Metropolitan of Rhodes. He returned to Constantinople in 1920, and was elected Metropolitan of Eracleia, subsequently being elevated to the ecumenical throne.

GREECE

Christian Social Circle Formed

Formation of a "Christian social circle" in Greece is reported by the *Christian News Letter*. Founder of the group is Professor Bratsiotis, who was a delegate to the Greek Orthodox Church to the World Conference on Life and Work in 1927.

Membership consists chiefly of laymen and the object is to discover "what Christianity gives for the understanding and amelioration of society."

Among the members are five theologians, two professors of economics, three doctors, three bankers, three industrialists, two professors of natural science, a supreme court judge, and several jurists. The group was formed during the occupation.

December 2, 1945



RNS.
ECUMENICAL SERVICE: This group of leaders, outside St. Mary's Church in the Russian zone of Berlin, attended the first ecumenical service since the beginning of the war, according to Religious News Service. They are, left to right in the front row: Archbishop Alexander of the Russian Orthodox Church; Dr. D. Otto Dibelius, Evangelical Bishop of Berlin; Dr. G. K. A. Bell, the Anglican Bishop of Chichester; Provost Heinrich Grueber, pastor of St. Mary's Church and Protestant counsellor in the city government. Pastor Niemoeller is in rear behind Archbishop Alexander.

cupation and met in secret for "free and frank" discussion on the relationship of the Christian faith to social and political questions. Since the liberation, the group has met weekly.

GERMANY

Heidelberg University Starts Theology Courses

By EWART E. TURNER

Courses in theology were the first to be offered students when the University of Heidelberg reopened its doors.

Political screening revealed that members of the theological faculty resisted Nazi "coördination" far better than others. Some of its scholars even succeeded in publishing books which included strong anti-Nazi passages.

This correspondent attended the opening lecture, at which Prof. Martin Dibelius, dean of the theological faculty, and cousin of Dr. Otto Dibelius, Bishop of Berlin, presided. The session began with a moment of silent prayer in memory of theological students who died in the war.

ENGLAND

Inaugurate Coventry Cathedral Reconstruction Plans

Reconstruction plans for historic Coventry Cathedral, which include a Christian service center and a chapel for joint Anglican and Free Church use, were inaugurated at solemn services commemorating

the fifth anniversary of the cathedral's destruction by German air raiders. Religious News Service has been advised from London.

Heading a procession that moved from one part to another of the floodlit ruins, the Bishop of Coventry, the Rt. Rev. Neville Vincent Gorton, read a message from the Archbishop of Canterbury expressing appreciation of the "spiritual vision" behind the rebuilding plans.

Greeting Free Church representatives, Dr. Gorton blessed the crypt which will serve as the Christian service center. The Rev. Leslie Cooke, president of the Coventry Free Church Council, then read a statement describing the purposes of the center.

Among those taking part in the commemoration were Archimandrite J. Virvos of the Greek Orthodox Church in London; Dr. D. Lamont, former Moderator of the Church of Scotland; Lt. Col. W. E. Hoffenbacher, senior USA chaplain in Britain; and chaplains from Canada, Australia, Sweden, Norway, France, India, China, and Africa.

CANADA

New Magazine

The first issue of a semi-monthly national magazine, the *Anglican Outlook and News Digest*, for members of the Church of England in Canada, has been published at Ottawa, Ontario.

Editor of the new periodical is the Rev. J. Gregory Lee, young Ottawa clergyman, and associated with him are Charles S. Inder as business manager, and B. H. Mortcock as associate editor.

The Reconversion of the Church

I. The Field is the World

By Kenneth C. M. Sills, LL.D.

President of Bowdoin College

THE TERM, *foreign missions*, takes on almost day by day a new meaning and requires a new interpretation. We have been taught for some time that missions is an all-inclusive word, and many Churchmen feel today that it is a very real mistake to make any distinction at all between foreign and domestic missions. With the growing geographical nearness of all parts of the world, with renewed emphasis both in war and in peace on the word *global*, with the feeling on the part of all earnest Christians that differences of race and culture deep seated though they must be overcome, we are in our thinking trying to realize the all-inclusive character of the Christian Church, with the result that we shy away from the word *foreign* particularly as it is coupled with missions.

And while this evolution is going on in our own thinking, there are other contemporary tendencies equally revolutionary. Many of our returning servicemen, having seen at first hand the beneficent results of the Churches' work in far flung corners of the world, are doing much to remove from the popular mind the prejudice that used to exist against missionaries in general, and in particular that prejudice which was based on a narrow conception of world evangelism. Not only the well-known tribute of Wendell Willkie, but daily testimony of soldiers, sailors and marines, make us realize in the minds of people in general a profound change is taking place in the conception of the word *missions*.

If we keep this change of view in mind, it will be easier to see why the leaders of our branch of the Church regard what was once termed *foreign missions* as part and parcel of the work of the Church as a whole. Consequently in any discussion of the advance for which we all hope and pray, in any plans for reconversion so far

as the Church is concerned, we must limit the word *foreign* to areas and not to distinctive work, otherwise we may lose in our thinking the unity which we all desire.

THE SCOPE OF THE WORK

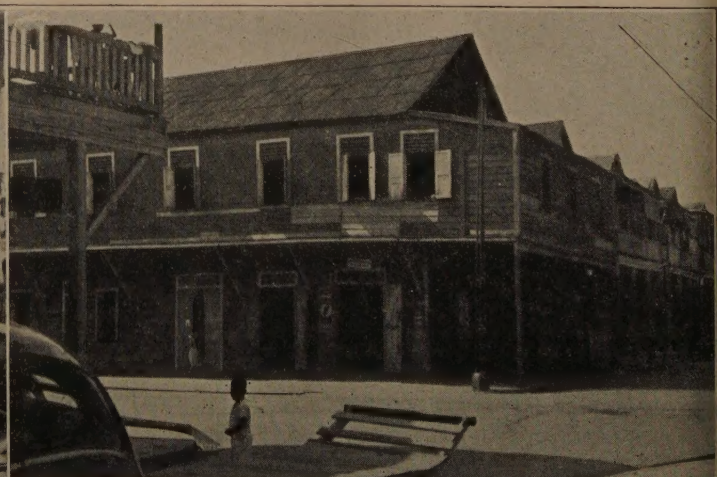
The importance which the National Council attaches to foreign, or to use the more descriptive term, overseas missions, may be seen by glancing at a few figures from the 1945 budget. In order to bring the situation home to the ordinary layman and laywoman who may not be too interested in precise statistics but who wish to know in general how the money which they contribute to the general work of the Church is expended, we may put the matter thus: Of the total budget amounting to something over \$2,675,000, over 77% goes directly for missionary work. Of this portion (roughly \$2,060,000) more than one-third or nearly \$750,000 is allocated to missions overseas. In addition some \$315,000 is allotted to extra-continental work, Alaska, Honolulu, the Philippines, Panama Canal Zone, Puerto Rico. This makes the total appropriations for work overseas and beyond the continental limits of the United States more than \$1,000,000, raising the percentage of expenditure in the total budget to 40%, and yet, as we all know, these figures are utterly inadequate considering the demand and still more the opportunity.

We no longer arguments need to prove that what happens in the remotest corner of the world may be of immediate concern to all of us; the war has proved that. What we do need to emphasize is the unity which we all desire and for which we should all work. This means that somehow or other we must drive home to every man and woman of the Church the duty of supporting the Christian enterprise in all quarters of the world. If as a loyal member of the Episcopal Church you have

been following the intensely interesting pamphlet published in the interest of the Reconstruction and Advance Fund; if you have been reading regularly the admirable edited and vividly illustrated magazine, *Forth* (horrid title), you are aware of the work that has been done and is being done in the field overseas, and more important still of the work that must be done in the immediate future if civilization based on Christian principles is even to be maintained. To some that may seem an extreme statement, but to us of the Christian Church it should be a burning conviction.

Not only is our missionary enterprise vital; it is of extraordinary variety and demands not only Christian statesmanship and imagination of the highest order on the part of our leaders, but intelligent understanding and generous support from all our people. Parochialism in the past has greatly let and hindered the work of the Church; parochialism today and in the near future will be even more disastrous. We ought to have learned the lesson, though we have not done so, that parishes cannot live for themselves alone. If we cannot let our imagination and our support carry us beyond the confines of parish, diocese and nation, we shall both contribute to the sin of excessive nationalism and impede the work of the whole Church.

If anyone has any doubts of the increasing demand made in the distant fields of the Church, just let him consider how very different, not only from anything that has been done in the past, but from each other, are the problems facing the Church at the present moment, in China, in the Philippines, in Japan, in Liberia, in Central and South America, in Alaska, in Hawaii; the mere mention of these territories shows how varied are our missionary enterprises, with what different yardsticks they must be measured, and



PANAMA MISSIONARY SCHOOL: Inadequate facilities in many fields underline the necessity of a reconversion of the Church to wholehearted support of its missionary enterprise. Its scope and possibilities are described by Dr. Sills in this article.

What methods and techniques they be carried forward.

CHINA

China, for example, our aim is to strengthen and encourage the native Church of China, to extend the influence of St. John's University, Shanghai, and our schools, to shepherd the small congregations of Christians in the vast rural areas of that immense country, and to show the work in hospitals and other institutions of mercy, all with the ultimate aim of transferring full responsibility to the Chinese Church just as soon as such transfer can be wisely made.

In the meantime we need to redouble our efforts. China, which has borne the brunt of the war longer than any other of our allies, which has shown extraordinary courage and endurance, and which is passing through a most difficult post-war period, deserves our utmost sympathy and our most active Christian friendship. The missionary work which has been going on there for so many years has already borne much fruit, and Christian leadership of many kinds, and the influence of the Christian Church is out of all proportion to the smallness of their numbers. The American Church has a wonderful opportunity to be of help.

Fortunately the need for reconstruction of churches and other buildings is not so great as was feared, and our aid can take the form of promotion and expansion of existing facilities, and of opening up new fields.

When one thinks of China there come to mind great Christian leaders who, like Bishop Graves and Roots, interpreted Christian democracy and the Christian religion in such simple and sincere terms that lasting impressions were made. When we think of missions we must never forget missionaries.

THE PHILIPPINES

In the Philippines in the next few years the Church is facing the problems of both reconstruction of damaged churches and rebuilding of destroyed churches, in addition to carrying on under very great handicaps Christian education and evangelism. Every soldier back reports of the terrible damage done to the city of Manila, and as all know the Episcopal Church there suffered severely. We are proud that our St. Luke's Hospital played, as we read, a heroic role during the years of occupation and is today caring for the homeless, the starving and resuming the training of nurses. Already many of the clergy and lay workers are returning to their posts and beginning the arduous task of building up their congregations, opening institutions, and getting ready to go forward.

JAPAN

In Japan the situation is naturally most complicated. It has been difficult to get in touch with our fellow Christians there; it is impossible to state how much of the organization has been kept intact, and the immediate steps to be taken by the Church require the most careful and wise planning imaginable. It is heartening to the whole Church to realize that in the spring a congregation composed of some of the highest

officers of the military posts there are largely reduced, and the need for the Church to pay attention to the servicemen shows how varied are the calls in our missionary districts. The increasing use of the airplane changes the picture also; Alaska is no longer geographically isolated. The money allotted to that territory may very well be doubled in view of the necessity for additional institutions and for more workers.

HAWAII

I have left to the last a few comments upon Honolulu, for that is the only overseas field with which I have any personal acquaintance. Four years ago last summer Bishop Keeler of Minnesota and I visited every mission station in the missionary district of Hawaii, on all five islands. The impression gained then has been only deepened with the passing of time. The Islands are indeed the crossways of the Pacific, and in no other part of the world are there such opportunities for racial cooperation. When one observes a congregation on one of the islands, composed of Orientals and Occidentals, he realizes that there can be established a relationship that will transcend race and color.

It is most encouraging to feel that under the energetic leadership of the present Bishop, with the impetus that was given by the fine spirit of his predecessor, the Church is making rapid advances with the expectation that within a decade it may well be entirely self-supporting. Such progress is indeed one of the indications of the wisdom of missionary support. The Church could not possibly have carried on in the Hawaiian Islands without the aid that came from people at home; but that aid led naturally to the desire on the part of the people of the district to be independent.

When Emmanuel College at Cambridge, England, was started in 1585 Sir Walter Mildmay, the founder, said to Queen Elizabeth, "I have set an acorn which when it becomes an oak God alone knows what will be the fruit thereof." The seeds sown by the early missionaries are certainly blossoming into rich fruit now. The Church is looking forward to the time when all of her missionary districts will be self-supporting, and when in full measure each part of the Church will help every other part.

From such a brief and inadequate survey of the opportunities in the different missionary districts of the Church, it should be clear that we all must bend to the task of providing means for the great advances which the postwar world demands. There is one good reason for beginning this series of articles with foreign missions, for while too many Churchmen think that their support, like charity, should begin at home, they do not always realize that, like charity, it should never end there. And if they extend their vision beyond their own parish and diocese first, they will inevitably become better informed and more zealous members of their own parishes. Loyalty to any institution must be based on knowledge, and the knowledge that we need most at the present time is the interpretation of our Lord's command, "Go ye into all the world and preach the gospel unto every creature."

LIBERIA

In Liberia, as many Churchmen know, a most important step has been taken by the consecration of a devoted Colored clergyman to the bishopric. Undoubtedly a new chapter for the Church in Liberia is now opening. The extension of Pan American Airways to Cape Mount, the new harbor at Monrovia, all indicate that there will be many more contacts between the United States and Liberia in the near future. For over a hundred years the Church has maintained missions in that country, and it is one of the most interesting as it is one of the most fruitful of our mission fields.

THE AMERICAS

When one turns to Central and South America he realizes again how varied must be the leadership in our missionary enterprises. The problems in countries where Roman Catholic churches and institutions are prevalent present some difficulties. While there must be Christian cooperation wherever possible, it is also clear that a Church like ours, which is both Catholic and Protestant, has a peculiar advantage in presenting its distinctive point of view. Here again in our extra-continental field, like the Panama Canal Zone, or Puerto Rico, which are under American rule, the work must differ from that in Brazil and Mexico. Although sometimes one wonders how much good can be done by a few scattered mission stations in a huge country like Brazil, there is encouragement in the growth of the number of communicants and in the slowly increasing confidence of the populace.

In Alaska, too, the growing importance of that territory presents new and challenging opportunities. It will be many

CHURCH CALENDAR

December

2. First Sunday in Advent.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day. (Wednesday.)
21. St. Thomas, Ember Day. (Friday.)
22. Ember Day. (Saturday.)
23. Fourth Sunday in Advent.
25. Christmas Day. (Tuesday.)
26. St. Stephen. (Wednesday.)
27. St. John Evangelist. (Thursday.)
28. Holy Innocents. (Friday.)
30. Sunday after Christmas.
31. New Year's Eve. (Monday.)

The Reconversion of the Church

BEGINNING with this issue, we are happy to present a series of articles which we promised to our readers in an editorial of the same title in our August 26th issue: *The Reconversion of the Church*. In that editorial we said:

"This Church is like the servant to whom the Master committed an abundance of talents; but it has followed the example of the servant who buried his one talent in the ground. God's investment in us has not paid very noteworthy dividends as yet.

"During the succeeding months we shall try, with the help of the members of **THE LIVING CHURCH FAMILY**, to direct attention to specific fields in which the Church's will to reconvert itself according to the pattern of God's holiness

can take practical effect. There are many fields white unto harvest; the world is in desperate need of the medicine which only the Church can supply. Does the Episcopal Church care enough about God and His world to mobilize itself for action?"

With the kind advice and assistance of the Presiding Bishop, whose foreword to the series appears on this week's cover, we have prevailed upon a notable group of bishops, priests, and laymen to accept assignments for articles in fields on which they were especially well informed. The series will include:

The Field is the World; by Dr. Kenneth C. M. Sills, president of Bowdoin College and a member of the National Council.

They Did Not March Alone

By Brig. Gen. LUTHER D. MILLER

Chief of Chaplains, USA

¶ *The December study topic in preparation for the Reconstruction and Advance Fund is the work of the Army and Navy Commission.*

OUR MEN in uniform have been shown that they did not march alone, but that the Church was concerned about them. To the uttermost parts of the earth, into every danger and through every trial our troops have faced, our chaplains—the soldiers of God—have gone with them. When the records of this war shall have been finally compiled, the account of the service rendered by our ministers in uniform will stand out in glowing letters, bespeaking the fact that we did all that was possible to keep the sordidness of war from staining too deeply the lives and souls of men.

The Church has had a fine representation from its ministry. High on the Roll of Honor of the Army Chaplain Corps are to be found the names of six of its priests who gave their lives while serving their men on the field of battle: Edward J. Clary, John W. Schwer, Quintin M. Wilder, Barrett L. Tyler, Paschal D. Fowlkes, and Loren L. Stanton. Another, Frederick B. Howden, died while a prisoner of the Japanese. Two others, Harry M. Kellam and Clarence H. Reese, died while on active duty. Ten Episcopalians were among the chaplains who were reported to have been wounded in action. Fifty-four priests of the Church were decorated, receiving 64 decorations: three Legion of Merits, seven Silver Star medals, 34 Bronze Star medals, four with the Oak Leaf Cluster, one Air Medal, 16 Purple



NAVY SERVICE: Chaplain C. Leslie Glenn officiating on the USS Alabama.

Hearts, one with the Oak Leaf Cluster, and one French Croix de Guerre.

Now, with the turmoil of war passed, the chaplains are finding that occupational forces and troops awaiting re-deployment offer continuing challenge for service. As long as men are in uniform, away from home, in strange surroundings, beset by temptations, there will be work for the chaplains to do, and they will continue to serve with the same loyalty and devotion to their Lord and their fellowmen that they showed during the trying days of combat. They are themselves as homesick and lonesome as the men with whom they have marched. They will need

your thoughts and prayers until their service is over and their opportunity to return home has come.

When that day is reached, and they have changed the uniform of their country for the vestments of a parish, those who have been chaplains will bring to our civilian communities and to the churches who loaned them during the days of crises, a rich experience and a deep understanding of the problems men have faced. They will be a nucleus upon which we can build to greater heights in the eternal work of the Church. They will be able to assure all men that those who walk the way of the Christ do not march alone.

Christianizing America; by Bishop Keeler of Minnesota, national Council member and long-time student of missionary work.

A Teaching Church; by the Rev. Canon Bernard Iddings, Ph.D., consultant to the Bishop of Chicago in religious education.

The Heart of the Unity Problem; by Bishop Fenner of Texas, who has served since 1937 as a member of the Commission on Approaches to Unity.

Relight the Flame! an article on the first job of the man-of-the-pew, by Richardson Wright, editor of *House and Garden*.

Our Debt to Each Other; an article on the responsibilities of the various schools of Churchmanship, by the Rev. John S. Gign, rector of Gethsemane Church, Minneapolis.

Christian Social Action; by Peter Day, executive editor of *THE LIVING CHURCH*.

The Parish in the Postwar World; by the Rt. Rev. C. Henry Mason, Bishop Coadjutor of Dallas, formerly national executive secretary for Forward in Service.

It is our hope that the series will, as the Presiding Bishop says, "make a real contribution to the life and work of the Church." The authors have not hesitated to speak their minds proposing changes which they believe to be necessary if the Church is to meet the demands of the postwar world. On the other hand, they without exception have sought to make their criticisms constructive and forward-looking. The series as a whole will provide a broad view of the major tasks of the Church today, together with well-informed comment as to how the Church can best approach them.

Running True to Form

THE *Catholic Standard and Times* of Philadelphia is amazed at the Episcopal Church. The particular cause of its amazement is the appearance at the anniversary celebration of Christ Church, Philadelphia, of the Metropolitan of Leningrad, Patriarchal Exarch of the Church of Russia. The *Standard* paper is apparently just becoming aware of the fact that cordial relations between Orthodoxy and Anglicanism (even "rather low" Anglicanism) have a long history and, by the grace of God, will continue and become even more cordial in the future.

The Metropolitan's sharing in the celebration, duly related in our issue of November 18th, was a gracious act in a well-established tradition. But the *Catholic Standard and Times* takes it as the point of departure for a fervid description of a type of religious life which it finds both fascinating and incomprehensible.

Says the *Standard and Times*:

"The Episcopal Church is, in this matter, running true to form. It has always swallowed dope when the dope was popular. It has swallowed pragmatism, it swallowed Freudism, it swallowed what is now called birth planning, it swallowed divorce, it swallowed cremation, it swallowed the ecumenical movement, it swallowed the Federation of Churches, indeed, it will swallow anything if it can be in the swing. On the other side of the fence it has swallowed ritualism, it has swallowed the Council of Trent, wonderful as it may seem it has even swallowed the Vatican Council. We mean that you can be an Episcopalian and swallow anything, however incongruous it may seem, and still be a member in full communion. The result is, of course, chaotic if you regard it from without. But from within it supplies the various shades and hues of religious belief with a self-satisfied minimum. You can imagine, for instance, that you are a Progressive

with the most modern notions, and that you are reconciling religion with advancement. You can imagine that you are a disciple of Cranmer or Knox breaking down the images of medieval superstition. You can imagine that you are living in the ages of Faith and that your particular church knows how to be 'Catholic' in the most Catholic manner. You can imagine that you are a loyal supporter of the Pope, and even send a contribution to Peter's Pence. You can be all these things and be an Episcopalian. In no case do you live in reality. You are dreaming. You are taking dope. . . . Let us hope that these people will see the difference between the Catholic Church which is founded on the rock of imperishable faith, and systems that, in the long run, are only founded on expediency."

It is said that a man in prison for a long time becomes so used to his prison that freedom is an unbearable burden to him. The freedom to inquire, to investigate, and even to err which we of the Episcopal Church take for granted is similarly unbearable to those who have not known it. Yet our contemporary forgets that this freedom has miraculously *not* led the Episcopal Church into teaching any heresy with respect to the Holy Trinity or the Person of Our Lord. It has *not* caused the Church to lose its hold on the sacraments—in fact, Episcopalians are probably more constant in their reception of the Holy Communion than Romanists. The sacraments of Penance and Unction are, it is true, widely neglected in our Church; yet even the sacrament of Unction is probably used more often in the Episcopal Church for the purpose for which it was instituted—healing the sick—than in the Roman, where it is given almost exclusively to the dying.

Indeed (let it be whispered only) there are Roman Catholics who teach "birth planning" by one particular method; there is a Roman Catholic ground for divorce; there is no Roman dogma against cremation; there are Roman differences of opinion on pragmatism, Freudism, ritualism, the ecumenical movement, and even, wonderful as it may seem, on the Vatican Council! In fact, we should consider it a useful thing to the world for the Roman Catholics to get together and decide what "*ex cathedra*" does mean.

There is a great deal of variety within Anglicanism. There are even "lunatic fringes" to right and left, one being lunatic enough to throw out the Catholic Faith, the other lunatic enough to prefer the Roman version of it. The Church has lost its appetite for torturing heretics, and in fact, has found that the only way to give full scope to the onrush of human and humane knowledge of the past 200 years has been to exercise superhuman patience in the well-founded confidence that God will continue to teach and lead His Church. Take universal education as the standard; or material prosperity; or democratic elections; or freedom of speech; or truth-telling; and compare the situation in Roman countries with that in Britain, the United States, Canada, Australia, New Zealand.

The Roman see has always (well, almost always) been the bulwark of true doctrine in the essentials of the Faith. Even Pope Honorius' heresy was along the line of super-orthodoxy, a failure to recognize that Christ had a human will as well as a divine one. Rome's unswerving witness is badly needed by the rest of Christendom. But unfortunately, we are asked to accept along with this witness a jumble of malpractices and an overweening love of power which in practical effect are treated as of equal necessity with the Faith. If freedom in Anglicanism and Protestantism has been abused, authority in Romanism has been grievously abused. Either too much freedom or too much authority can be compared with "dope." We believe that Christ does not want His Church to suffer an overdose of either.

Our Visit to Japan

By the Rev. Walter W. Van Kirk, D.D.

THE Protestant Church deputation which went to Japan four weeks ago for the purpose of renewing spiritual fellowship with the Christians of that country has just returned to the United States. The trip was made entirely by air and the elapsed time each way was 38 flying hours.

The deputation included Dr. Douglas Horton of New York, chairman of the American Committee of the World Council of Churches; Bishop James C. Baker of Los Angeles, chairman of the International Missionary Council; Dr. Luman J. Shafer of New York, chairman of the Japan Committee of the Foreign Missions Conference of North America; and Dr. Walter W. Van Kirk of New York, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America.

The American Churchmen were uncertain in their own minds as to how they would be received by their Christian brethren in Japan. Months of bombing by the Allied forces had resulted in the death of hundreds of thousands of men, women and children, the laying waste of great industrial centers, the destruction of churches, and the scattering of congregations. It would have been only human had the Christians of Japan been something less than cordial in the attitude toward the Christians of the nation primarily responsible for the defeat of their country. Such was not the case. Quite the contrary. The reception accorded the deputation was a deeply moving experience. There were expressions of gratitude and thanksgiving that the American Churches had sent their representatives to Japan so quickly following the war. The visitation was described by Japanese Christians as a welcome adventure in ecumenical fellowship.

REBUILDING AFTER DESTRUCTION

Destruction of church property in Japan reached frightful dimensions. In Tokyo 154 churches were destroyed, leaving only

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nine churches intact. In Osaka 46 churches are in ruins; in Hyogo, 45; in Kanagawa, 26. Of 2,000 churches in Japan 455 are wholly or partially destroyed. Few pastors were killed in air raids but of 2,000 pastors and teachers some 350 lost their homes. Despite this destruction the deputation is unanimous in its conclusion that the Christian community in Japan has survived the war and its accompanying persecution in a manner that augurs well for the future. Conferences were held with Church leaders in Tokyo, Nagoya, and Kyoto. In the latter city, Christian teachers and pastors from Osaka and Kobe participated in the discussions with the American Churchmen. In all of these centers, and elsewhere, Japanese Christians evidenced an impatient eagerness to rebuild their schools and churches, reassemble their congregations, and press forward in their efforts to evangelize Japan.

There were, to be sure, defections here and there. In isolated instances the curriculum of Christian schools was modified to meet the insistent demands of the Japanese military. The charter of certain of these schools was revised or modified in such a way as to minimize the emphasis upon Christian principles. In such schools, particularly those for boys, there was a discontinuance of chapel and Bible study. The ceremonial bowing to the Emperor was practiced in some of the churches, as was the reciting of formal prayers for military victory.

CHRISTIAN MINORITY HARASSED

In evaluating these defections it must be remembered that Christians in Japan number not more than 400,000 Protestant, Anglican, and Roman Catholic in a total population of nearly 80,000,000. These Christians were harassed by the military police and hounded by the "thought" police. They were spied upon, gossiped about, and ridiculed by a war-indoctrinated public. That the Christian community in that country is today not only intact, but vigorously alive, is a tribute to the loyalty and steadfastness with which, in the main, it adhered to its convictions. Now that the war is over and the military influence is being liquidated the opinion is widespread that Christianity in Japan is confronted with an unprecedented opportunity to demonstrate its superiority over Buddhism and Shintoism. The deputation is recommending that a small initial group of missionaries be sent to Japan as quickly as possible. Long range missionary relationships with the Christian community in that country are yet to be determined.

AUDIENCE WITH EMPEROR

The visiting Churchmen were received in audience by the Emperor. To each member of the deputation the Emperor directed inquiries regarding the work of the American Churches and the possible significance of Christianity in the reconstruction



DR. VAN KIRK: "Japanese Christians evidenced an impatient eagerness. . . ."

of Japan. This audience, widely reported in the Japanese press, is believed considerably to have enhanced the prestige of the Christian movement in the mind of the Japanese public. Conferences were also had with Premier Shidehara, Minister of Education Maeda, Minister of Public Welfare Ashida, and Foreign Minister Yoshida. Here, too, the conversation centered on the task of Christianity in the rebuilding of Japan.

VISIT TO KAGAWA

The deputation found Kagawa with undiminished faith in the future of the Christian enterprise. With more than his customary vigor this world-renowned Christian is busily at work on many fronts including evangelism, the organization of cooperatives, the relief of the homeless and needy, and the strengthening of the Social Democratic Party. Time and again Kagawa said to the American Churchmen "Give us your prayers and send us Bible and good missionaries."

The influential *Nippon Times* in a two-column editorial entitled "The Visit of the American Religious Leaders" commented on the significance and timeliness of the visitation. "The present visit of Japan of four prominent religious leaders comprising a deputation representing the Protestant Churches of America, is a matter which should interest the general Japanese public no less than the Japanese Christians," said the *Times*. "For, although the avowed purpose of this deputation is to reestablish contact with the Japanese Christians and to survey the general postwar religious situation in Japan, the influence of such visitors will far transcend mere matters of Church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded peoples."



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

New Books on Missions

OUTLINE OF MISSIONS. By John Aberly. Philadelphia: Muhlenberg Press, 1945. Pp. 306. \$3.50.

FOUNDERS OF THE WORLD MISSIONARY MOVEMENT. By Sherwood Eddy. New York: Abingdon-Cokesbury Press, 1945. Pp. 319. \$2.75.

SON OF CONGO. By Goldie Ruth Wells. St. Louis: The Bethany Press, 1945. Pp. 192. \$1.50.

The minds of Christians in many countries are presently directed toward the missionary activity of their respective churches. This may be due in part to the fact that place-names (already well known to students of missions) have for the first time penetrated to the consciousness of the average citizen as he has read them in connection with battles, bases, and campaigns of the last six years. It may be due to a new evaluation of missions resulting from the contacts between occidental and oriental Christian peoples. And certainly it is due in no small degree to the efforts now afoot to raise money to restore destroyed missions and establish new ones.

The result of this awakened consciousness (a result which will, in turn, further accelerate the awakening process) is the appearance of many books on missions, published by various denominational publishing houses. The three volumes now before us come from such publishers, although in its way is extra-denominational in scope and message.

TEXTBOOK

Outline of Missions is designed as a standard text-book on the history of Christianity. As such it might be used in theological seminaries and in colleges to offer a course of this nature. Yet it contains interesting material for general reading. Part One of the book is subtitled "General Survey." It opens with a chapter on the sound Biblical basis for missionary work, and in successive chapters carries the story forward into what Kenneth Scott Latourette calls "the great era" in his *History of the Expansion of Christianity*—the 19th. To cover so much ground in 73 pages, Dr. Aberly has been obliged to do a considerable job of condensation. He misses very few of the spots, although any seminary course in missions would necessarily supplement this text-book with additional readings or lectures. One feels, for example, that he is less than justice to Roman Catholic missionaries in the period since the Reformation, largely dismissing them with a chapter entitled "Roman Catholicism, 1500-1700." Certain non-Roman missionaries also receive rather sketchy treatment.

Part Two, much the "larger half" of the book, is sub-titled "The Various Missions." Here one finds a more detailed

and complete account of missionary work in the great fields which have been extensively or intensively worked during the past 75-100 years, such as India, China, Oceania, North Africa, Negro Africa, etc. The author presents an overall picture which in its main outlines is accurate, although his emphasis naturally introduces some element of distortion. This reviewer, for example, discerns in the book a less than full view of world-wide Anglicanism. No doubt the adherent of another Christian communion would do the same in the

¶ *The Abingdon-Cokesbury Press (New York and Nashville) has called our attention to the fact that a recent notice in this department did not accurately list the price of the Know Your Bible Series. We quote the letter directly: "Each book is 25 cts. as was correctly stated, but the series of 12 books sells for \$2.60."*

case of his own religious organization. That is to say, he probably would unless he were a Lutheran; for, as one might expect from this author and this publisher, Lutheran missions figure prominently in the picture.

In his concluding chapter Dr. Aberly sounds a hopeful note. Frankly admitting that "the secularism and the general breakdown of the countries of the West that have borne the burden of the missionary enterprise would seem to justify a pessimistic view" of missionary prospects, he would yet remind the reader that "the great missionary movement of modern times had its birth in times when skepticism threatened the Church." His hope is based to no small degree on that prospect which is urged by all missionary statesmen: that missions be "less foreign and more indigenous," as older churches (*i.e.*, those in historically Christian lands) and younger churches (*i.e.*, those in "missionary areas") assume jointly the work of making the Gospel known.

PERSONALITIES

Sherwood Eddy's book is something quite different. This is certainly not a text-book, and scarcely a history. It deals largely with personalities, and presents intimate sketches of the character and work of many great men and women in the modern missionary movement. After likening this movement to the Crusades (except that it is peaceful rather than military), he gives the main events in the almost unbelievable missionary careers of such pioneering heroes as William Carey, Adoniram Judson, and Robert Morrison. The stories of these men are, of course, well known; but each time they are told, one is impressed with the driving faith and heroic proportion of the men and the watchful Providence of their God. Dr. Eddy has told their stories well.

There follows a summary of the Student Missionary Movement, which played

a prominent role in campus life during the last decade of the 19th century and the first decade of the 20th. Being a Yale man himself, the author pays particular attention to the missionary leaders who went from that university as a result of the movement. Then follow sketches and appraisals of "pathfinders" in India, China, Africa. In these parts of the book men like Samuel Mills, Horace Pitkin, William Miller, Bishop Azariah, K. T. Paul, Bishop Schereschewsky, Hudson Taylor, and Albert Schweitzer, come alive as the enthusiastic writing of Sherwood Eddy carries one along. One gets more than a glimpse of these heroes. The author has known many of them personally; and as he writes, he gives them the color and warmth of the intensely alive beings that they were, or are.

A final section of the book deals with some of the eminent missionary statesmen of the present. Here we find appraisals of such great souls as John R. Mott and E. Stanley Jones. As one finishes the volume, one has the feeling of having been in the audience of a great and adventurous drama; and one is aware that one of the giants who participated in the drama has been telling the story.

BELGIAN CONGO

Miss Wells' little book is much less ambitious than the two above. It pretends to no historical scholarship like Dr. Aberly's, nor does it have the epic qualities of Dr. Eddy's. Her field is strictly limited, for she deals only with the mission of the "Disciples of Christ" in the Belgian Congo—a field which she knows well from long association with and residence in it. She tells her story by narrating the "biography" of Sila, a composite character who typifies the lives that have been influenced by the mission. In the first chapter Sila is a young boy, and the missionaries have not yet come. In the last he is a mature Christian man with a family of children grown or growing up in the faith. The book is a good one to read if one would see how missions may transform the lives of a people within a generation.

A Book for Rural Pastors

THE CHURCH IN OUR TOWN. A Study of the Relationship between the Church and the Rural Community. By Rockwell C. Smith. 190 pp., with appended notes, bibliography, and index. New York and Nashville: Abingdon-Cokesbury Press. \$1.50.

The author of this book is particularly competent to offer such a work and he has done a splendid job. He is a Methodist minister now serving as associate professor in rural sociology at the Garrett Bible Institute, and his ministry prior to this was exclusively in rural communities. He says in his preface that "This book is about a little church standing on the hilltop or clustered with school, shops, and home upon the prairie. . . . And it is about a little town and the farm homes lying about it and looking toward it. . . . It is . . . about those interests which the church and the town have in common. It is . . . about the church looking out . . . to its people in their working world; it is about

(Continued on page 18)



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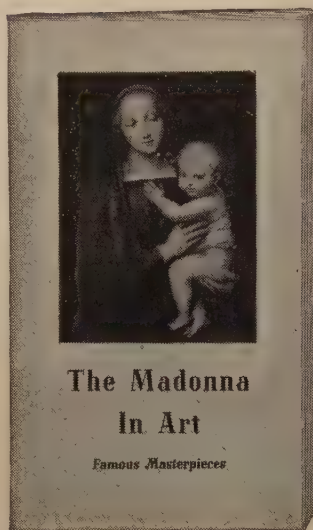
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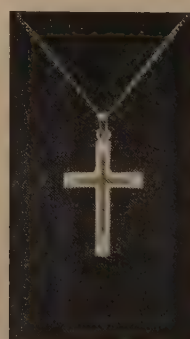
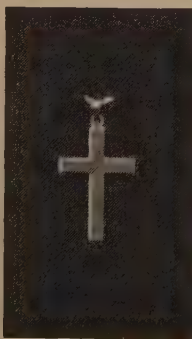
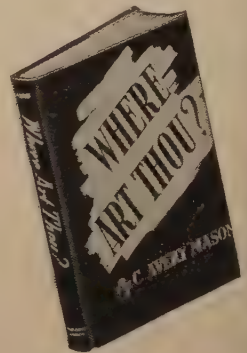
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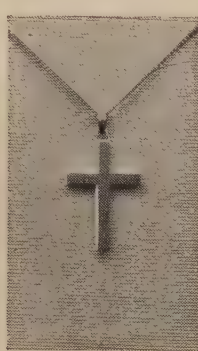
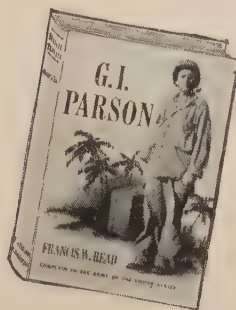


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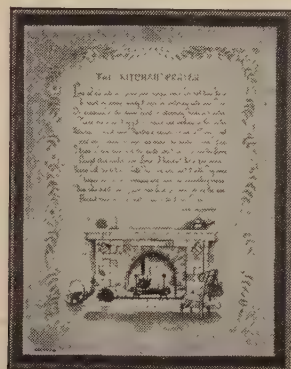
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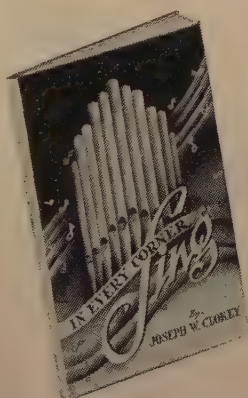
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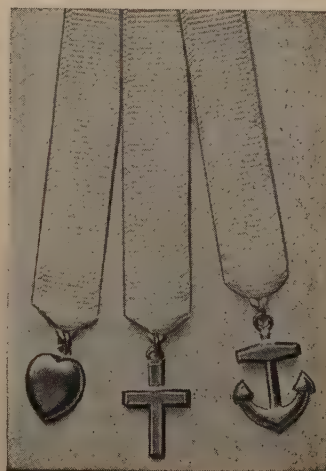
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(Continued from page 15)

the other groups in and about the town looking in and toward the church and discovering the message and the standard it has for their common life." The publisher says on the slip cover that "this is the first systematic treatment of the responsibility of the church to the rural community to be published." We doubt if it is the first, but it certainly is the best. The author writes with facility and presents in arresting manner the problems and opportunities to be faced in the rural field.

His text is ably augmented with interesting and challenging charts and tables which are not by any means the least valuable portion of the book. By them he shows us that the rural field of activity is not at all of the character that we thought it was. He points out that more than half the population of rural areas are engaged in occupations other than farming; that an appreciable number of rural residents belong to labor unions; that the best Church members, as judged by their pastors, do not accept a fair share of rural community leadership; that farmers suffer sometimes because they have too little land, but no more often than they suffer from having too much land. All these facts are marshalled in an arresting and attractive manner and no attempt is made to relate them to particular Church doctrine or polity. The book is not theological but definitely sociological and as such can be profitably applied by any religious group. We recommend this book without reservation for all who are interested in the work of the Church in the rural community. Those of us who are distressed because of the Church's failure in this field of activity will find the reasons for that failure, and an indication of how best to remedy it.

G. F. WHITE.

History of a Secondary School

A SHORT HISTORY OF THE BOYS' SCHOOL OF ST. PAUL'S PARISH. By Arthur B. Kinsolving. Baltimore, 1945.

The case for the Church secondary school is well presented by Dr. Kinsolving in his *Short History of the Boys' School of St. Paul's Parish, Baltimore*. In giving his philosophy for the existence of this school, for which he has done so much, he gives the justification for such schools generally. The public schools are not allowed to teach religion; the Sunday schools, while advances have been made, are a "once a week opportunity," and that is insufficient. Hence, argues Dr. Kinsolving, there is a place in the American scene for the Church secondary school where education, both religious and secular, can be a unity. He feels that the influence of these schools as a sort of "leaven in the lump" has been of incalculable value.

The history of the school, which follows, is the record of a succession of clergy and laymen who have had this educational task "laid" upon them, and one gets the glimpse, too, of a noble parish out of whose richness of religious life and breadth of vision has come support both personal

and financial down through the years.

This "case history" of a Church school with its vicissitudes and its successes, will not only be of interest to all friends of Paul's School but to all who are interested in the place of this type of school in the American educational scheme.

LEWIS BLISS WHITEMORE.

An Irish Poet of Wide Interests

RIME, GENTLEMEN, PLEASE. By Robert Farren. New York: Sheed and Ward, 1945. Pp. 110. \$2.00.

Robert Farren left teaching school to become director of the Gaelic broadcast at Radio Eirann, the broadcasting house of Eire. He is also a member of the Abbey Theater board of directors.

His poems have a speech quality that even of the silent reader, demands to be heard voice and sensitivity to spoken rhythms. They are vivid in picture, piercing in satire, joyous in humor; serious, reverent, tender, angry. They are concerned with anything and everything that commands the poet's interest, for in the experience, complex or simple, contribute generously to an abundant zest. Through these poems wind blows strongly against rain, sweeping clean color sharply against clearing sky.

Titles, taken at random, range from "Deaf Mutes in O'Connell Street, Dublin," and "Martyr's Son" through "A That Is and Can Delight" to "The Leaves of Love"; from "The Friar's Boots" and "Dead Minds" through "The City Dancing Gardens," "Crazy Man," "Heaven Wave" and "Sleep" to "The Common Cold." (The last produces sneezing.)

For the ear of this reviewer some of the longer poems hold too many, though good, words, as if a rush of leaves swirls by. There is one poem that brought special pleasure by its perfect ending. The page turned and there began another stanza that seems complete and satisfying in itself.

It is difficult to suggest the delight of life that runs through this book. The first of three "Winter Words" will declare it.

"I said to God, 'The trees are thin as bones
'picked by some jungle beast, the fields are stones,
'the waters withered into bleak blue ice,
'the sky silenced, without birdbill cries—
'the things Thou madest Thou hast stricken dead.'
'Thou fool, look round thee; nothing dies,' God said.

"I looked around me; and I saw a tree
'nuzzling earth's nipples; and a seeded field;
'a sky certain of the rolling sun,
'waters like whippets tingling for the run . . .
'I felt in all my flesh and all my blood
'the rearing world, held, by the wrist of God."

The book closes with "Lost Light," poetic play about 1916 that was first produced in the Abbey Theater, Dublin, Easter, 1943, a tragedy of loyalties that is tensely moving.

PORTIA MARTIN.

The Living Church

HONOLULU

owment

en dimes are having a part in the mission in the missionary district of Honolulu to raise the Bishop's Endowment Fund from its present \$18,000 to \$100,000. The influx of dimes was scheduled to begin Thanksgiving Day.

According to a folder mailed with a card throughout the district some time ago, "A lot of people are beginning to feel that it is high time we who live in the Islands should pay our Bishop's entire salary. So we are asking your help by using you to use this coin card. . . . The first people started this fund when they were in charge of the Episcopal Church work in these Islands and when it was handed over to the American Church, it amounted to \$10,000. It now amounts to over \$100,000. It has grown only \$8,000 in 43 years."

We are hoping to raise \$150,000 altogether. The interest from this fund will pay the Bishop's salary and the other expenses that go with the office and work of the bishop. . . ."

The first two bishops in the Hawaiian Islands were of the Church of England, serving from 1861 to 1902, when the American Church took over the work. Since then there have been four bishops and the salary has been paid by the National Council.

A committee of laymen have accepted the responsibility in the endeavor to increase the endowment fund. One layman led the drive with a gift of \$1,000 and other gifts are being received from time to time.

NEW YORK

Bishop Gilbert's 15th Anniversary

Bishop Manning of New York gave a sermon recently, to celebrate the 15th anniversary of the consecration of Bishop Gilbert, Suffragan of New York. The bishops were the deans and councils of the convocations of the diocese of New York, with a representative committee from Manhattan. It was expected, of course, that Bishop Gilbert would be the guest of honor; but he was kept at home by a cold so severe that his physician would not allow him to leave the house. After a letter from Bishop Gilbert was read, to which Bishop Manning replied with a long speech of affectionate gratitude to Bishop Gilbert for his work in the episcopate, Bishop Manning said in part: "No words could express adequately Bishop Gilbert's work and service during these years have meant to the

Church, to the diocese, and to me. While our beloved friend and Father in God, Bishop Lloyd, was here with us in the Church on earth, I said on one of his anniversaries, and on other occasions more than once, that I believed that in the whole history of the Church there had never been three bishops working in such relationship and such true fellowship and brotherly affection as the three of us; and what I said then, I can say today, for I know that Bishop Gilbert feels as I feel, that that relation between us, of fellowship and brotherly affection has only deepened and strengthened as the years have passed. . . . In your name and in my own and on behalf of the whole diocese, I pay to Bishop Gilbert our tribute of deep personal affection and of deepest appreciation for all that his never tiring single-hearted service has meant to the diocese and to us."

An engrossed testimonial was sent to Bishop Gilbert, together with an envelope containing a check with which to purchase a complete set of episcopal robes.

Cathedral Receives Legacy

The Cathedral of St. John the Divine, New York City, is the principal legatee of the late Rev. Dr. William H. Owen, for many years a trustee of the cathedral and prominent in many activities in the diocese of New York. Dr. Owen died on May 27, 1944, leaving a gross estate of \$217,171 and a net estate of \$193,583. After other legacies are paid, the cathedral receives, as residuary legatee, the sum of \$155,130.

Honors War Service

A plaque of St. George, as a symbol of martial valor and youthful heroism, was dedicated November 18th by the Rev. Horace W. B. Donegan in St. James' Church, New York City, as a memorial to the 375 men and women of that parish who served in the armed forces during the war. Thirty-three of them have died in service. The memorial is the gift of Edward S. S. Sunderland, a vestryman, and was designed and executed in high relief by Katherine Thayer Hobson, a well known sculptress, who is a member of the parish and sister of Bishop Hobson of Southern Ohio.

RHODE ISLAND

Bishop Bennett's 25th Anniversary

The 25th anniversary of the consecration of Bishop Bennett, the Suffragan of Rhode Island, was observed on November 20th with a service at Grace Church,

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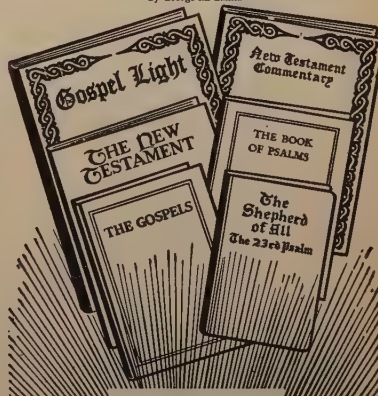
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Advent

What a wonderful, varied, satisfying, aye, even thrilling experience it would be to most Episcopalians if they truly lived their spiritual lives by the Kalendar of The Church. Perhaps for the first time in their lives, many would learn how wise is Mother Church, as she has planned for her children a programme of spiritual living that provides for them a superbly rounded spiritual diet. In our physical lives too, too many of us are suffering from numerous ailments brought on from badly balanced diets—too much of this, too little of that. But to those in The Church who live by the Kalendar, we have all the needs of our souls amply provided for, all the heights are touched, all the depths are plumbed, and there are long and ample periods when we are deliberately taken over periods of neither height nor depth, for souls cannot stand too much of either extreme, just *enough* to be able to know and experience life's most poignant spiritual moments. At the end of living such a Church Year by the Kalendar, one result, and only one result, would be that the soul of the Christian would know and love God and Jesus with an intensity never before known. We wonder how many (or how few) are today living out this phase of their Church's definite teaching. It is there. Let's do something about it, and again taste some more of the untested depths of this profound religion of ours.

The Church Year begins with the season of Advent, a period of four weeks preceding Christmas. This season is regarded by The Church as of so great im-

portance that a special Collect is appointed to be said every day of it, in addition to all other Collects, clear up until Christmas Day. Advent is a season of solemnly facing up to four of the starkest realities of everyone's life—Death, Judgment, Heaven, and Hell.

There they are. Try to laugh them off—if you can. But you can't. Very well, then, *face them*, look them in the eye, and then start living as if they were surely in your hearts—to not fear meeting your certain death and the ensuing judgment, to greatly fear and hate Hell and those sins which will surely take you there. There is a sombreness to Advent that is so good for our souls after that long, straight and perhaps (to some) flat season of Trinity. Even the music reflects this mood of The Church and the soul, but, oh, it is so satisfying, and we are glad to again touch those more solemn chords of our being which have lain perhaps untouched since Whitsuntide. And then, through this solemn season, we get a true sense of what Christmastide should be—a season of earnest, solemn joy at the Nativity of Our Lord and Saviour, truly the coming of our very own Messiah, for we all feel the need of one, don't we?

Won't you all then, dear friends, begin with us to truly live out our spiritual lives this coming year by the Kalendar, so wisely appointed for us by the experience of many centuries, and taste anew, or for the first time, a richness of life perhaps never before experienced?

Providence. The sermon was preached Bishop Heron, the Suffragan of Massachusetts. In his sermon on "The Ministry of the Bishop in the Church of Christ" Bishop Heron declared that a right spiritual life is essential; that preaching needs to be an object, and that ministry to the weak is important.

Others taking part in the service were Bishop Perry of Rhode Island; the Rt. Rev. Clarence H. Horner, rector of Grace Church, Providence; the Very Rev. Dr. Duncan Fraser, dean of the Cathedral of St. John, Providence; the Rev. Dr. Anthony R. Parshley, rector of St. Michael's Church, Bristol; and the Rev. John Lyte, rector of All Saints' Memorial Church, Providence.

The St. Dunstan's Choristers of Grace Church sang for the service. Bishop Bennett pronounced the benediction.

The clergy of the diocese honored Bishop Bennett at a luncheon immediately following the service. Seated at the head table were Bishop and Mrs. Perry, Bishop and Mrs. Bennett, Bishop Heron, the Rev. and Mrs. Clarence H. Horner, and the Rev. Mr. Lyte.

In presenting a gift from the clergy of the diocese, Bishop Bennett praised him for his work and loyalty. He said that the gift was a token of the "lasting devotion and eternal gratitude" of the clergy of the diocese.

Bishop Bennett was consecrated Bishop of the Coadjutor of Duluth on November 1, 1920. He became Bishop of Duluth in 1922, resigning in 1933. He has been Bishop of the diocese of Rhode Island for 13 years, first as Auxiliary Bishop, and since 1920 as Suffragan Bishop.

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Cathedral Dean

The Very Rev. Duncan Fraser became dean of the Cathedral of St. John, Providence, R. I., on November 13th. He has served as residentiary canon since 1941 and before that was assistant at the Church of the Epiphany, Washington, D. C.

Dean Fraser began his ministry with his ordination as deacon in Rhode Island in 1931, after studying at the University of Paris, the British University, General Seminary, and Oxford.

PARISH LIFE

Scripture Prophetic

Recently a committee of four members of the Church of the Nativity, Dothan, Ala. (the only town in the United States so named), went looking for a new rector. They attended Morning Prayer at Christ Church, Monticello, Fla., and were startled to hear the priest-in-charge, the Rev. E. Laurence Baxter, mention Dothan in the first Lesson—2 Kings 6:13. It seemed to the four men almost an omen, and as the service progressed they were impressed by the clergyman. Eight days later the vestry called Mr. Baxter to be their rector, and he has accepted, effective December 1st.



CHAPLAIN CURRY

CONDARY

Headmaster at Lenox

The resignation of the Rev. G. Gardner, headmaster of the Lenox School for the past 20 years, and the election and appointment of the Rev. Robert L. Curry, present chaplain with the United States on Guam, was announced on November 21st by Bishop Lawrence of Western Massachusetts, chairman of the board of trustees of the school. Mr. Monks is resigning because of ill health. It is expected Mr. Curry will be able to assume his responsibilities sometime before comment, early in June.

Chaplain Curry, a native of Fitchburg, studied at the Boston College of Business Administration, the Law School,

and the Episcopal Theological School before his ordination in 1939 by Bishop Lawrence of Western Massachusetts. He has been active, before entering the Chaplains' Corps, in young people's work, not only in the parish and diocese but also in the First Province, and in the direction of Church camps.

Upon his graduation from seminary, he became a master at St. Paul's School, Concord, N. H., and taught for four years, before entering the armed forces, in which he has served a little more than two years.

Mr. Monks has been the first and only headmaster of Lenox School, which was founded in 1926 by the Rev. William G. Thayer, headmaster of St. Mark's School in Southborough, for the benefit of the sons of professional men and those of moderate means. It has always been a self-help school, and has made an especially significant contribution in its pioneering program of religious education. Sacred studies has not been merely a matter of attendance at class and at church services, but has been tried and tested in the practical, day-by-day life and work of the school, through developing a sense of responsibility, a faithfulness in carrying through tasks, and a right spirit and a right relationship with master and with fellow students.

Upon retirement, Mr. Monks intends to take a year to recover his health living at Cohasset on Cape Cod. He then looks forward to other educational activities.

Seven Generals

Shattuck School, Episcopal military school for boys at Faribault, Minn., has produced seven generals who served in World War II. They are Manton S. Eddy, George M. Parker, John K. Rice, Henry B. Cheadle, Maurice L. Miller, Clift Andrus, and Walter P. Story.

COLLEGES

Chapel Debt Reduced

Under the leadership of the Rev. Herbert L. Miller, rector of Emmanuel Parish, Champaign, Ill., the debt on the Chapel of St. John the Divine at the University of Illinois has been reduced by \$5,600 during the past few months. Fr. Miller as chairman of the trustees of the Church's Student Work on this campus, launched a drive to be participated in by each Church family in the diocese.

The diocese of Springfield has to date given approximately \$5,000; the diocese of Quincy, \$290; and the diocese of Chicago, \$120. From outside the state has been sent in \$190.

This year's enrolment at the university has brought the largest number of Episcopalian students since the work was started in 1910. Church students come from all parts of our country, from China, the West Indies, Hawaii, and from Canada and England. During the past ten years, besides the regular church services for students there have been 138 confirmations and 59 baptisms in the university chapel.

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CHANGES

Appointments Accepted

Alexander, Rev. George M., rector of St. Mark's Church, Palatka, Fla., will be rector of Holy Trinity Church, Gainesville, Fla., effective December 2d.

Carroll, Rev. A. Peter, formerly at Ascension Church, Clearwater, Fla., is now rector of St. Philip's and St. Stephen's Church, Detroit, Mich.

Donnelly, Rev. William F., formerly rector of Emmanuel Church, Lancaster, Wis., is now curate at Grace Church, Madison.

Garvin, Rev. S. Hughes, formerly canon of Christ Church Cathedral, Louisville, Ky., is now rector of the Church of the Ascension, Middletown, Ohio.

Joslin, Rev. Allen Webster, of St. Paul's Church, Conway, S. C., will also serve the Church of the Messiah, Myrtle Beach, formerly a mission served by the priest at Darlington, S. C.

Lundberg, Rev. Richard M., formerly rector of the Church of the Ascension, Westminster, Md., has been granted a two-year leave of absence from the diocese of Maryland to serve on the staff of St. Marybone Parish Church, London. Address: 19 Upper Montagu St., London, W-1.

Moore, Rev. Robert Harry, formerly rector of Trinity Church, Jacksonville, Ill., is now priest in charge of St. Andrew's Church, Paris, Ill., and Trinity Church, Mattoon. Address: Paris, Ill.

Mueller, Rev. Howard McCudden, formerly rector of St. Michael's Church, Savannah, Ga., will be rector of St. Matthew's Church, Bogalusa, La., effective December 15th.

Turner, Rev. Robert W., jr., formerly priest in charge of churches at Walnut Cove, Mt. Airy, and Germantown, N. C., will be rector of Emmanuel Church, Warrenton, N. C., effective December 9th.

Van Wyck, Rev. William B., formerly priest in charge of Christ Church, Middletown, and the Church of the Epiphany, Durham, Conn., is now priest in charge of Trinity Church, Lime Rock.

Military Service

Promotions — Chaplain Grant A. Morrill, jr., formerly of Cincinnati, has been promoted to be division chaplain of the Third Marine Division. He is located at Guam.

Separations—The Rev. Glen A. Blackburn, formerly an Army chaplain, is now rector of St. Michael's, Geneseo, N. Y. Address: 12 Main St., Geneseo, N. Y.

The Rev. Sydney H. Croft, formerly an Army chaplain, has been appointed missionary to the district of Honolulu. He is visiting in Wisconsin at present, but will soon sail with his wife and son for Honolulu.

The Rev. J. Kenneth Morris, formerly a major in the Army Intelligence Service, is again rector of St. John's Church, Columbia, S. C. The Rev. B. Duvall Chambers, who served St. John's during the Rev. Mr. Morris' absence, will continue as priest in charge of St. John's, Congaree.

The Rev. Edgar F. Siegfried, formerly an Army chaplain, has returned to Christ Church, Lead, S. Dak.

Resignations

The Rev. James DeWolf Hubbard has resigned as vicar of Christ Memorial Church, North Brookfield, Mass., and Christ Church, South Barre.

The Rev. Robert T. Phillips, rector of Christ Church, Greenville, S. C., retired, as of November 1st, because of his health. New Address: 501 Aberdeen Drive.

The Rev. Benjamin Arthur Turner has, because of illness, temporarily resigned his work. Formerly at St. James' Church, Piscataway, New Brunswick, N. J., he is now residing at 600 Cayuga Heights Road, Ithaca, N. Y.

The Rev. Joseph E. Williams, who has served for 17 years at St. John's Church, Norwood Parish, Chevy Chase, Md., will retire from the active ministry on January 1st.

Changes of Address

The diocesan office of Lexington has moved from 400 Bank of Commerce Building to the Church of the Good Shepherd, Main St. and Bell Court, Lexington, Ky.

Ordinations

Deacons

Alabama—Milton LeGrand Wood, jr., was ordained deacon by Bishop Carpenter of Alabama November 18th at St. John's Church, Montgomery, Ala. The candidate was presented by the Rev. Edgar R. Neff. A sermon written by the Rev. K. Yerkes was read in his absence by the Rev. John M. Allin. The Rev. Mr. Wood will be clinical training at Norristown State Hospital, Norristown, Pa.

Depositions

The Rev. Melbourne Burton Mitchell was posed on November 16th in St. Paul's Church, Indianapolis, Ind., by Bishop Kirchhoffer of Indianapolis at his own request and for causes affecting his moral character.

Deaconesses

Deaconess Sarah F. Swinburne has joined staff of St. Mary's Church and will serve principal of St. Mary's Kindergarten, Honolulu.

Lay Positions

Miss Clare Curtis has joined the staff of Mary's Home of St. Mary's Church, Honolulu.

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ORGANIST—45 years of age desires change, years at present Church, devotes his whole life to Church work, excellent with Boys, good Requist, Mus. Bac. and Fellow of Trinity College, London, England. Recommendations from Archbishop Kingwin T. Owen, Primate of All Canada, Bishop Kingston of Nova Scotia, and many others. Reply Box C-3010, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER—22 years experience with boy and mixed choirs. Liturgical Prayer Book services. Sound musical and Church background. New England preferred. Reply H-3005, The Living Church, Milwaukee 3, Wis.

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The Living Church

DEATHS

*eternal grant unto them, O Lord,
et light perpetual shine upon them.*

Mrs. Carl E. Grammer

Mrs. Mary W. Page Grammer, 85, widow of the late Rev. Carl E. Grammer, many years rector of St. Stephen's Church, Philadelphia, died at her home in N. J., on November 21st. She was the daughter of the Rev. and Mrs. J. Page, formerly of Cumberland, Md. She was buried from Holy Trinity Church, Collington, Md., on November 23rd with interment in the church yard. She was a leader in the cause of woman's suffrage, the Women's Christian Temperance Union, and the Girls' Friendly

Society. She is survived by three daughters, Mrs. Donald F. Torrey, Mrs. Harry Croyder, and Miss Mary Page Grammer.

Walter Berklund

Walter Berklund, for the past 14 years overseer of buildings and grounds at Nashotah House, died early in the morning of November 20th, at the age of 50. He had been ill less than a week; death was due to a complication of streptococcic infections of the throat.

Mr. Berklund had come to Nashotah House nearly 16 years ago as a workman, after spending most of his earlier years at farm work in northern Wisconsin, of which he was a native. Because of his general talents and ability he was soon promoted to the work in which he was to make a secure and respected place for

himself, and for which he seemed to have a genuine vocation. Many of the improvements in the physical aspects of the campus and its buildings are monuments to his vision and uncanny versatility as a discriminating and creative workman. Along with these qualities he had rare gifts of character which endeared him to the administration and staff of Nashotah House, as well as to his fellow-workers and to successive generations of students, by whom he will be long and affectionately remembered.

Mr. Berklund is survived by his widow and two small daughters, by his mother, one brother, and several sisters. Burial was in the rural Stone Bank Cemetery, eight miles north of the village of Nashotah. Members of the Nashotah House trustees, faculty, and student body were present.



CHURCH SERVICES



TO CHURCH! That slogan, sounded around the world, might well put an end to the world's chaos. The rectors of many churches listed here urge you to use this slogan to work in your own personal world. Use it on your friends. Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

MINNEAPOLIS—Rt. Rev. John Moore Walker, D.D., Bishop
1068 N. Highland Ave., N.E.
Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

ST. LOUIS—Rt. Rev. Wallace E. Conkling, D.D., Bishop
5749 Kenmore Avenue
Masses: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, Bishop
4510 Finley Ave.
Masses: 8, 9:30 and 11

NEW YORK—Rt. Rev. John Long Jackson, Bishop
4600 St. Charles Ave., New York
Masses: 8, 9:30, 11; Fri. and Saints' Days: 10

PORTLAND—Rt. Rev. Oliver Leland Loring, Bishop
Masses: 8, 9:30, 11 and 5; Weekdays: 7 and 5

ST. LOUIS—Rt. Rev. Frank W. Creighton, Bishop
10331 Dexter Blvd.
Masses: 8, 9:30, 11; Fri., 7; Sunday: 8, 9:30 and 11

ST. LOUIS—Rt. Rev. William Scarlett, D.D., Bishop
7401 Delmar Blvd.
Masses: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.

MISSOURI—(Cont.)

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4 Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11 M.P. and S., 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paull T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner, Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communion 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.; Choral Evensong Monday to Saturday, 6 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins, 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days, 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m., and 8 p.m.
Holy Communion: Fri., 12; Saints' Days, 11 a.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean.
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass, 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church 46 Que St. N.W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily; 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M.A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11. Confessions: Sat. 4:30 and 7:30

Sunday, January 27, 1946

For peace to endure, the Church's influence must be more widely and deeply felt, and that depends upon the character of its spiritual leadership.

Men from the armed forces are coming to the Church's seminaries, firm in their purpose to enter the ministry. To prepare them adequately, the seminaries need your generous support.

Sunday, January 27, 1946
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